

two African Assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of native Assistant Bishops would appear to be an important step towards the realization of full native control. In West Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b.) Self Support.—In South Africa considerable financial support is still received from English Societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches mission houses, etc., the Mission is supported by grants from England. In West Africa, the Churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior, the Churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church, but increasing local contributions are also made towards it. In Uganda, so far as the native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c.) Spiritual Character.—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d.) Self-Extension.—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your Committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the West Coast of Africa, and of the hindrance which it presents not only to the development of native Churches, but also to

the acceptance of Christianity by heathen tribes.

South Pacific Islands.

The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This Mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character. — A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self-Extension. — The native ministry, however, is not yet supported by the native Church, but the first steps to obtain this object have been taken. The Melanesians have shown marked missionary zeal as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The Committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church under the leadership of a Missionary Bishop.

China and Japan.

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American Missions have united to form one Japanese Church called Nippon Sei Ko Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Ko Kwai are drawn chiefly from the middle classes, the highest and low-